[illegible]

575 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

577 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the
331 fields at their work or at festive gatherings. Love declara-
[579] tions often take place on these occasions, but if any evil
[334] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-
578 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astor it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and
582 become an adopted son. A "Shin" of true race at Astor
628 may live in concubinage with a girl of lower caste, but the

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[641] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astoris "sukdero.")

Husband,	= barûn,	Gil.	barêyo,	Astori.
Wife,	= Greyn,	Gil.	goêyo,	Astori.

Wedding *dinner* "genîs tiki" in Gilgit. "Kujêyo bai kyan," in Astori (?) ["tiki" is bread, "bai" is a chippati, kyan = food].

Lt Leitner L-3 (1866-91) 1893? AV3 Dard AV3

relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the capacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song :—

INVITATION TO THE BRIDE.

Nikástali	*qudroy kustiri*	("*astali*" *is added to the fem. Imp*).
Come out	hawk's daughter,	
Nikastali	*ke karantlè*	("*balanile*," in Gilgiti).
Come out	why delayest thou!	
Nikastali	*máleyn*	*guttjo.*
Come out	(from) thy father's	tent.

* The Turks say "a girl of 15 years of age should be either married or buried.

[illegible] (1873-1878) [illegible]
4 AW3 Dard AW3
Dakistan

languages, who differ considerably amongst themselves. As, 101
however, there is no one name which will properly apply to
the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley 197
is inhabited by tribes of cognate race, who still speak a variety
of dialects and languages. Their distribution seems to show 823
that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of
absorption by one of greater vigour. The country is somewhat 134
poorer and less fertile than that already described. Long in- 311
tervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle,
and all agriculture is of a slovenly description. The men are 142
small and clean-limbed, with dark complexions, quick eyes and
sharp features. Women are not secluded from the public 562
gaze. Men shave their heads in a manner more suggestive of 302
Hindoos, and many strange customs still linger amongst them, 771
showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct.
Instead of the loose ample garments of the Pathan, the 291
men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund 361
Valley, on the right bank of the Indus, is the extensive but
thinly-populated valley of Doobeyr, which extends nearly due 162
north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth 628
of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

? [i.e., the country of the Pathans — Analyst]

628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Mundiakot or Bankali,
162 400 houses, Batangai, 200 houses, and Kolkot or Koochali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
637 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Nomerdars of the Alai, Nandihar, Pakli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 5,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 150 houses, a language peculiar to this village only is spoken.[2] In Pizo, Bhimbar, Mahrin, and Jamrah, about 500 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gowaril, or Gabaré; they are sometimes also called Mahrora, from their principal village. According to their traditions, they came originally from Khabung in Swat.

563 Scattered through the different villages are about 300 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Shin name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Justmens to arrange.

The communities in the lower part of Shinkáí, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine, the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures, but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkáí republics—a matter in which they contrast unfavourably with the Afghans and Nuristánis of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.